

The CHRISTIAN CENTURY



A Journal of Religion

The Church and Human Progress

By Kirby Page

Community Organization of Religion

Business Methods in the Church

Baptists in Council at Buffalo

Why Fear Social Service?

Ten Cents a Copy

July 8, 1920

Three Dollars a Year

YOUR BOYS AND GIRLS

Should Be Making Their Plans to Enter College Next September

Help Them To Decide

Do not let them become confused. There is a difference between BIGNESS and GREATNESS. Some of the greatest colleges in America have limited attendances. Do not let them become hypnotized by the crowd. Mere numbers is no criterion for either standards or spirit.

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Phillips University.....Enid, Oklahoma
Texas Christian University....Fort Worth, Texas
Transylvania College.....Lexington, Kentucky
William Woods College.....Fulton, Missouri

The CHRISTIAN CENTURY

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

A Prayer of Reverence and Faith

GOD of all vast spaces and of the far-stretching years, of stately hills and the unfathomed sea and the impenetrable calm of the stars, of all heights and depths and silences, we turn our thoughts and hopes to Thee. Clouds and darkness are round about Thy throne, yet we would commune with Thee. Our world is big beyond the measure of our minds. There is so much that we do not understand, and which even those much wiser than we cannot explain, that our hearts would be confused and crushed but for our faith in Thee. We know only in part, and our most confident words of science lead us to the bounds of perception beyond which our vision is blurred and we must walk by faith.

Train us, O Lord, in the habit of humility and awe before the solemn mysteries with which our life is filled. Keep us from flippancy, from all trifling, from superficial and too hasty judgments. Temper our assurance with the sense of dependence upon Thee. Whatever fragments of truth may be vouchsafed to our understanding, keep us aware of the immeasurable stretches of reality of which we yet are ignorant. Standing in awe of Thy works in nature, may we also stand in awe of Thy creative life in the world within our breasts, the wondrous world of character and spiritual apprehension. May the grace of Thy providence hidden in all events awaken reverence in our hearts and that moral dignity that is begotten by trusting Thee. Thy will, working in mysterious ways through defeat and pain, through sorrow and restriction, as well as through hope and success and expansion of opportunity—may Thy will be done!

We thank Thee for Jesus, our Lord and Teacher, who, coming to us out of the mystery, stands in the focus of our

observation that we might behold in him the glory and goodness of all things which we cannot explain. How understandable he is. How simple and transparent his lovely character! How unmistakable the meaning of his deeds and words! We would follow him. In his presence the night becomes light round about us. Led by him, our baffled and agnostic minds find a way of peace, and our timid feet take hold on the ascending path with firmness and hope. In him we see that the center of all clouds and darkness is nothing else than Thy throne. It is his name that we would commune with Thee.—Amen.

Protecting China From the Brewers

A BILL was introduced in Congress whose effect, if passed, would be to defeat the plans of American brewers and distillers to set up their plants in China and thus carry their debauching business into that land. China is turning to things Western, and America has done more to lead her into modern ways than any other nation. It would be a calamity to allow those who live upon the weaknesses of human appetite to exploit the popularity of things American for vicious purposes. There are forces working in China looking toward the prohibition of the liquor traffic, but the country is now so broken between warring factions and so under the control of self-seeking military leaders that there is little chance of such a nationwide moral reform getting due consideration. The Japanese are nullifying the opium prohibition, and the English opium trade from India is furnishing the product for their nefarious work. America has led in extending protection to native races in the matter of opiates, and now that our own country is "dry" we should be consistent and prevent our outlawed traffic from preying upon them. This is

legally possible in the case of intoxicating liquor in China through our extra-territorial privilege there. Extra-territoriality means that American citizens are subject to American laws and can be tried before American consuls. This bill, known as the Newberry-Randall Bill, provides for the extension of our "dry" laws to China and for their enforcement through the United States Court which has been especially set up in China, and through consular courts elsewhere. Such bills are in danger of being pigeon-holed or passed by for long periods and even lost through lack of interest in a Congress that is so singularly swayed by purely political expediency as the present Congress seems to be. Resolutions favoring this law should be passed by every religious convention meeting this summer.

An Incarnation of Presbyterianism

SO FAR as Presbyterianism has characteristics different from those of other Protestant denominations, these were embodied in the personality of the late William Henry Roberts, the stated clerk of the Presbyterian Church in the United States of America. Appearing at the last session of the General Assembly in a wheel chair, it was not long afterward that he made the great adventure into the larger life. The stability of Presbyterianism, its love of order and its intense loyalty were all embodied in the venerable clerk of the General Assembly. Though in his eighties, he kept pace with the growth of thought in the denomination. When the discussion of church union arose in such form as to involve a question of the future existence of the Presbyterian church as a separate organization, there was no backward pull from this typical ecclesiastic. It is because some other denominations have officials who set the interests of their denomination ahead of the interests of the catholic church of Christ that the cause of union has not fared so well in other circles. The spirit of this gifted leader is the spirit of his people and each has reinforced the other.

Toward Catholic Congregationalism

THIS week there is in session in Boston the most representative gathering of Congregationalists that has ever come together. They have come from Australia and New Zealand, as well as from various countries of Europe. The Congregationalism of John Robinson and others laid its great emphasis upon the rights of the local congregation. The Congregationalism of today, while insisting upon certain liberties of the local congregation, is much more concerned about the development of a catholic consciousness in religion. The separation of Protestantism, reaching even beyond Congregationalism to pure individualism, has had to give way to the needs of social cooperation. Catholic Congregationalism, if it ever becomes a reality, will be a very different thing from Roman Catholicism. One rests upon a conception of authority inherent in the church. In the other there is world fellowship and world cooperation on the New Testament basis of a common faith and a

common world aim. Every such gathering as that in Boston gives to our evangelical faith an increasing sense of that communion of the saints which transcends credal and national boundaries.

The Cities and the Churches

CENSUS reports on the population of our great cities are now complete and it is possible to make comparisons. It is noteworthy that St. Louis and Cincinnati are slipping back in their relative positions, while Detroit, Los Angeles and Cleveland have forged ahead in remarkable fashion. The continued solid growth of Chicago excites admiring comment. This is the youngest metropolis in the group of cities of the first class. In the past ten years the growth of Chicago equals the total population of San Francisco. The percentage of growth of even the most backward of the leading cities is greater than that of the rural districts. This indicates that the movement toward the city is not yet checked and probably will not be for another generation. The church in America, in taking account of their responsibilities for the next ten years, must face the fact of these growing cities. The census reports are not yet complete in all particulars, but they have proceeded far enough already to establish the fact that over half the population of America is now urban. The city population in the early history of the United States was three per cent. The church must either learn to build and maintain institutions in the city or else face defeat in the entire country.

Learning to Live With the Negro

WITH characteristic statesmanship the Y. M. C. A. is conducting through its southern encampments this summer a series of constructive discussions on the question of racial relationships. It is going straight to the heart of the problem of blacks and whites living together. It is wisely calling to the conferences men who live in the South, where the issue must be settled. The Southern Sociological Congress is courageously grappling with the same issue and other organizations are following their examples. The lines were never so taut as now in the relations between the two races. The grouch, the hater and the provincial are all having their day. The question is no longer exclusively a Southern one, as Chicago race riots testify, but it is and always will be predominantly a Southern problem. The South seems at the present time in a more judicial state of mind on this question than do those Northern communities where the negroes have greatly increased in numbers as a result of the wartime migration. The South has lived so long with the negro that the better minds seem to understand him better. They have habituated themselves to a more or less settled mode of living in which friction is reduced to a minimum. To be sure the basis of this social habit is prejudicial to those aspirations of the colored race which would lift it to full equality with the white race in industrial and educational privileges. This basis of subordination will never be accepted

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by all negro leaders. On the other hand, no one is able to suggest any other basis which does not involve the increase of friction and the encouragement of social intermingling. The theory of welfare work, as developed in these conferences seems to point to a more independent industrial life for the blacks, a better educational system and improved living conditions, with a bar to social intermingling.

Orthodoxy By Slander

IN CERTAIN circles where orthodoxy of religious opinion is greatly prized, it is customary to deliver diatribes against ministers who are presumed to be heterodox. It is by such means that some men have achieved the doubtful glory of being called orthodox. Lawyers who sought to enhance their reputations by making attacks upon their professional brothers in public meetings would have short shrift at the hands of the public. It may safely be predicted that there will not much longer be patience with the professional slanderer in the Christian pulpit. Orthodoxy has not always been reduced to such straights as to defend itself by arousing ancient prejudices and by mixing personalities with principles. Such defenses will not for long prove adequate. The tendency of the time is toward a new orthodoxy. Every age has made its own theology. This age is no more disposed to believe that the last chapter in Christian theology has been written than any other age has been. New sciences which powerfully affect our religious thinking are being taken account of. A quarter of a century ago there were many who thought that the end of the Christian religion was at hand. Few believe that now, but reconstruction in religious thinking is greatly needed in the church today. The prejudice-monger clouds the counsels at an important time.

The Killjoy Element in the Churches

IN THE CHURCHES of the older order the members most under suspicion are the young people. The "sins" most denounced are their favorite amusements. In rural sections particularly young people have been educated to believe that religion is a very dull thing. If the young people are ever to think of religion in another way the cemetery must be moved away from the church and in its stead there must be a community house which shall be made the symbol of social fellowship and good cheer. Christian Science, with its emphasis upon cheerfulness, could have captured multitudes of our young people had it had any way of socializing their group life. Catholic churches hold their young people with the intense loyalties of Catholicism, the short service—sometimes only twenty minutes at early mass—and the attractive social life in the various organizations attached to the church. In late years the Christian Endeavor movement has developed somewhat more modern topics for the young people, but it still gives too little attention to their motor impulses. The recreational program of the society is incidental; it should be treated

frankly as one of the essential features. The average Christian Endeavor Society suggests but little to do. One church has tried to meet the young people's problem by organizing a dramatic club. Believing that the young people did not need any more prayer meetings than the church has been maintaining, this church is trying a brand new method. At least it is not kill-joy in character.

Voting Date Extended to July 17

AS WE go to press with this issue the mail is crowded with votes on the six articles appearing in last week's issue. There is also a persistent suggestion in our correspondence that the "polls" ought not to be "closed" on July 10, as announced last week. It is feared that the uncertain and tardy postal service will prevent many readers from receiving their Christian Century in time to get their votes in. This sounds reasonable. Therefore the time for voting is extended to July 17. Pick up last week's issue, select the three best articles from the six there published, and mail your vote to us at once.

Publishers' Note

WE WILL gladly change the address of your copy of The Christian Century for your vacation absence from home, but we suggest that in these times of demoralization in the mail service it will be more satisfactory to arrange with your postmaster or postman or some of the home folks to forward the paper to you. It will cost only a cent a week and will assure prompt delivery at your vacation address and uninterrupted delivery when you return home again.

Baptists in Council at Buffalo

LAST year at Denver the Northern Baptist Convention struck an intensely denominational note, and served notice on the rest of the Christian bodies that anything in the nature of close and cordial cooperation was not to be thought of. This attitude of the denomination was interpreted by friendly observers outside as due to two influences. The first was the effort to come into closer relations with the Southern Baptists, who are conspicuously conservative in their theological position, and undisposed to cooperate with their religious neighbors in any constructive manner. Yet the Northern Baptists have been hopeful of some sort of affiliation with them, and have been led thereby to shape their denominational course with caution.

The second reason suggested for the almost reactionary nature of the Denver convention was the apparent effort of the liberals in the denomination to come to some sort of terms with the conservatives, in the hope of avoiding that cleavage which prevails in most of the Christian bodies between the people of the two groups. It looked as if the

progressive men were anxious to try the experiment of concession and conciliation, in order to present a more united Baptist front to the world. This seemed the only explanation possible when one reviewed the extremely conservative utterances made by men who had always been counted liberal in their theological thinking and in their cooperative activities. The result was a Baptist love feast at Denver. There was great rejoicing over the compact and aggressive alignment of Baptist forces for future effort.

But the price which the progressive section of the denomination appears to have paid for this fictitious unification was rather high. Like those of the same temper in other bodies, the conservatives set out to make a year of it, and to capture, as far as possible, the denominational machinery. They took a leaf out of the program of the reactionaries among the Disciples, and organized a congress or conference, to be held at the place of the next convention, just in advance of the meeting of that body. This group called itself a "Conference on Fundamentals of the Christian Faith." In harmony with a series of fulminations on the downgrade tendencies of the denomination due to liberal influences, it adopted a resolution calling upon the convention, which was immediately to gather, to appoint a committee of nine to investigate the seminaries, colleges and secondary schools of the Baptists, in the effort to determine their conformity to Baptist teachings, and to purge them from all taint of infidelity. Either this committee will be intelligent enough to understand the rights and duties of educational institutions, not only in relation to their denominational constituencies but to the modern world of Christian truth and experience, or it will attempt the futile task of imposing arbitrary sectarian mandates. The story of such committees in the past has been diverting and illuminating.

When the convention opened its sessions at Buffalo, there were many charges that the conservatives wanted to divide the body. These were denied, and they were manifestly untrue. It is never the purpose of the reactionary faction in a religious body to divide the organization. That would be too heavy a burden of responsibility upon them. They have neither leadership nor a constructive policy. They are of the sort that must be carried along by the stronger and more efficient elements of the denomination. But they want recognition in the form of offices and platform representation. One after another the communions have had this experience in dealing with an ineffective but blustering section that threatened all manner of revolution, and then at the test accepted a milder form of resolutions of one kind or another, and at the end offered prayers of gratitude for the blessed harmony that prevailed!

As was anticipated, the Northern Baptist Convention withdrew from all relations with the Interchurch World Movement. This was the most outspoken renunciation of partnership in the enterprise which any denomination has recorded. Steps were taken to assume as promptly as possible the Baptist share of the underwritings, amounting to two millions and a half of dollars. The retiring president, Mr. D. C. Shull, of Sioux City, Iowa, pleaded

against the withdrawal of the denomination from the Movement, but without avail. It was reported that the denominational Victory Drive for one hundred million dollars, under the direction of the Board of Promotion, had reached between sixty and sixty-five millions, and was to be continued.

The convention went on record as firmly committed to the plan of the League of Nations, and regretful that the subject had been lowered to the level of partisan politics in an hour when the duty of America to the world was clearly manifest. It denounced the Irish propaganda which is seeking to render more strained the relations of this country with Great Britain, and to interfere with the internal affairs of that nation. In an enthusiastic demonstration it evinced its keen interest in the campaign to uphold the prohibition law, and to insist on its enforcement as a part of the basic order of the land.

Further steps were taken to facilitate union with the Southern Baptists, but no formal action was voted. That there is a sentimental value in the effort to unite these two bodies of Christians is clear. But probably no two groups in the American church are further removed from one another than the progressive body in the Northern Baptist Convention and the majority of the Southern Baptists. The mere fact that they happen to agree on the mode of baptism is of slight significance as compared with the deeper implications of the modern religious movement. The progressive forces in the Baptist churches have already paid too high a price for the modest satisfaction of working with their conservative brethren. How much higher might that price be if they sought to include the Southern Baptists in the fellowship!

As is often the case in the most serious of gatherings, the item of procedure that awakened most interest on the side lines of the convention and in the press was the question as to whether a prominent minister, who had united two moving picture actors in marriage contrary to the scruples of some of the delegates, was to be allowed to remain as a member of the Committee of Nine that was charged with the investigation of the orthodoxy of Baptist educational foundations. The attack was spirited. The minister won out by a small majority. The outstanding result of the episode was a strong demand for stricter marriage and divorce laws on the part of the committee on resolutions.

The Buffalo convention was another proof of the fact that it is not always the statesmanlike leaders of a denomination that come to the front in gatherings of this kind. One must not judge the spirit of a Christian body by the flings and charges made in a rather loosely organized and not wholly representative body. The real work of the denomination goes on quietly month by month in the churches, on the mission fields, and in those schools, colleges and theological seminaries whose integrity is so lightly and senselessly attacked at public gatherings. There is no doubt that the faith of some students is lost in transit through a modern educational institution. No stream is ever crossed without danger that someone may fall in and lose his life. Yet streams have to be crossed and the youth

of the time has to face the facts of life as presented in the biblical and scientific studies of the hour.

For one whose faith is shattered by the experience of a class room where there is frank recognition of the obligations of loyalty to truth, there are scores whose faith is confirmed, and who are prepared to meet the emergencies of modern life undismayed and unashamed. It is the experience of the Christian leaders with the youth of this order that provides them with a sufficient answer to the charges of heresy and infidelity which are so jauntily made and so easily met. Those who carry on the furtive warfare of obscurantism against the institutions that are the surest defense of the church in meeting the actual facts of the faith cannot stand for a moment the bombardment of facts which are the only consideration of the true teacher. Loyalty to them and to his high vocation as an interpreter of God to the youth of his day is the sole standard of fitness for his work.

Gulping Business

WE used to speak of "transacting business." "Transact" is a nobly dignified word, suggestive of careful consideration and deliberate decisions. But business is not transacted in our day. It is gulped down with beefsteak and swallowed with coffee. The salesman whose books show the longest list of orders is he who knows how to pick a restaurant and subsidize a waiter. The test question is not "What's your line?" but "Where do you eat?" The capitalist who absorbs a railroad takes it along with lobster or terrapin. The wife who pines for a sealskin coat or a lavalier finds it necessary to make an engagement with her husband at a downtown eating-place. Women have achieved suffrage over the teacups and temperance folks have accomplished prohibition while devouring ham and eggs.

Church business is no exception, but is carried on to the accompaniment of jazz and the clatter of dishes. "Be sure you get a luncheon date with him," is the admonition to the preacher or missionary agent who seeks to enlist a rich business man in some form of benevolence.

Even those with whom the business of life is pleasure pursue it in the same fashion. They gulp down their midnight gaiety along with quantities of unnecessary food, and dance away digestion to the music of a cabaret.

As a nation, we richly deserve the chronic indigestion which is our portion. We have insulted our stomachs by asking them to take care of the affairs of the universe along with our food. We have demanded of them that they do what no stomach since Adam's has been intended to do and then complained that our systems failed to assimilate those fruits of the garden meant for our nourishment when these were swallowed along with the apple of business wisdom.

The greatest wrong, however, is done not to our stomachs but to our souls. The table should be a place for relaxation, for informal good cheer, for genial fellowships, for getting acquainted with family and friends, for conversation without ulterior purpose. If we do not find such relaxation here the most of us will never find it at

all. With many of us, the happiest recollections of our childhood, the memories of hours when we came to real understanding of parents and brothers and sisters, are of hours about the table. What will take the place of these memories for those who are children today?

The Late Arrival

A Parable of Safed the Sage

THERE liveth in a certain city a man whose name is John Smith, and he hath been for many years an Honest and Inconspicuous Citizen. And it came to pass after many years that his name began to appear Among Those Present; and it seemed unto him Mighty Good to get into the outer edges of the Limelight, and he began to yearn for a place a little nearer unto the Center of the Stage.

Now there was a great Public Banquet at the leading Hotel, and all the Prominent Citizens shook their Dress Suits out from the Moth Balls and were present. And John Smith had a place at the Further End of the Speakers' Table.

And after the Hoi Polloi were seated, then did the Occupants of the Speakers' Table file in and take their seats, while the Band played, It Looketh unto me like a Big Night Tonight. And John Smith felt good clean down into his Boots to think that a Part of that Chau-tauqua salute was for him.

Now there was one Vacant Seat at the Speakers' Table, and they all knew whose it was. For G. Fred Jones did habitually arrive late. And when he came in about twelve minutes after all the others were seated, then did the Band play, Hail to the Chief. And the Presiding Officer walked over and said, So good of thee to come; we feared that thou hadst been detained.

Now John Smith believed all this, and he said: "I am wise to this little Game. It is he who cometh late that getteth the Glad Hand, whereas he who cometh in with the Bunch is unnoticed."

Now there came another Banquet and John Smith had a seat a little further from the end and a little nearer to the center of the Speakers' Table, and he arrived fifteen minutes late. And he said: Now for the Big Noise when I enter.

And behold, as he drew nigh, he heard the sound of Music, for the Band was playing, Hail, Hail, the Gang's All Here, and he slipped in wholly unobserved.

When he sought for his seat, behold it had been given unto another, for the Presiding Officer said: We thought thou wert out of Town. Now behold, there are some good seats yonder by the Door. Go thou away back and be thou seated.

And he went away back and sat down. And he did not enjoy the Banquet a little bit, neither did his food that he ate that night agree with him and his applause of the Speeches lacked something of Heartiness.

And he said within himself: Behold, I have several times made of myself a Fool, but this is the worst in all my sweet young life. For I perceive that he who setteth his

foot upon the First Round of the Ladder of Publick Recognition, is a Fool if he thinketh that he hath already attained. For he who hath arrived can work those little stunts that increase his Popularity, whereas if a man more obscure doth attempt one of them, he only increaseth his obscurity.

And I considered this Truthful Tale, and I said: Little Fishes should Keep nigh unto the Shore. Nevertheless there is yet hope for John Smith, for he is capable of learning Wisdom from his own Folly, and that is the only real way in Which Wise Men such as I have attained Wisdom. For we all started with a Large Endowment of Folly, and it departeth very slowly from even the Wisest of Men.

MYSTICAL VERSE

Prodigals

DREAMING of exaltations that with flame
Inspire the soul and bid us all forget
That we upon this leafy earth were set
To do its work and share its dusty shame,
We seem but thralls of circumstance, grown tame
Thro' doing sordid tasks that mar and fret
Till we appear but symbols of regret,
Regret for something we can never name,
Until, behold! we soar on wings of fire
And feel and know that we were born of light,
And are but prodigals that homeward fare,
Leaving the husks behind us, and the mire,
Seeing afar our Father's house, the sight
Of all the goodly feasts and raiment there.

CHARLES G. BLANDEN.

Intimations

I THINK that in the savour of some flowers
God hides the loveliness we fain would know
And that he makes it poignant with his showers
To lure us on toward what he longs to show.
I know he seeks in tiny wistful airs
To give my soul bright gleams of what shall be,
And that in plain song endings quick despairs
Glitter like angels o'er a shadowed sea.
There is no thing God may not make his own
That smellest sweet and is of good report . . .
The leastest thing that we have longest known
May truth reveal beyond the range of thought.
And so each tiniest act and merest ploy
May grow instinct with sacramental joy!

R. A. ERIC SHEPHERD.

The Measure of Life

MEASURE thy life by loss instead of gain,
Not by wine drunk but the wine poured forth;
For love's strength standeth in love's sacrifice,
And who suffers most has most to give.

UGO BASSI.

In the Beginning, God!

IN the beginning, God;
Awake to righteousness and sin not;
In the beginning, God;
Promise of eternal life,
Challenge to spiritual responsibility!
In the beginning, God;
Daily strength for the weary,
Motto wooing us to fidelity in each commonplace duty!
In the beginning, God;
What a vision by which to limn the moral worth of
every action!
Secret of birth,
Companion-strength through life,
Light and comfort for the darkness of death—
In the beginning—God!

CYPRUS R. MITCHELL.

The Temple

SCARCELY see
The inner and eternal me.
I have a temple I do not
Visit, a heart I have forgot,
A self that I have never met,
A secret shrine—and yet, and yet,
This sanctuary of my soul
Unwitting I keep white and whole
Unlatched, unlit: if Thou should'st care
To enter and to tarry there—
Call Thou early, call Thou late—
To Thy great service dedicate.

CHARLES H. SORLEY.

(Killed in Action, Oct. 1915.)

The Last Adventure

ALL forms of life are endless; each frail vase
Is emptied o'er and o'er—but filled again;
And never tangled is the wondrous maze
Of nature's melodies through endless days—
And yet forever new and sweet to men.

Gleams hint that life upon some future waits;
The worm cannot forecast the butterfly—
And yet the transformation but creates
A step in the same nature which now mates
Our own—and may life's mystery untie.

Mayhap the butterfly this message brings:
"The law uncomprehended, I obey;
Although the lowliest of earth-bred things,
Even I have been reborn with urgent wings,
And heavenward fly—who crept but yesterday."

In life's fair mansion I am but a guest;
And life will bring fulfillment of the gleam.
I trust this last adventure is the best,
The crowning of this earthly life's behest,
The consummation of the poet's dream.

JAMES TERRY WHITE.

The Church and Human Progress

By Kirby Page

SIX years ago it was generally supposed that the church was opposed to war. It was—in theory. It remained so until Kaiser and Czar, King and President, made declarations of war and mobilized their fighting men. Then it did what it has consistently done for a thousand years. It threw itself unreservedly into the struggle on the side of the nation in which it was operating.

Protestants in Germany were loyal to Kaiser and Fatherland; Protestants in England were loyal to King and Empire; Roman Catholics in Austria willingly gave possessions and life for one side. Roman Catholics in France counted no sacrifice too great to make on the other.

As a noted English divine points out: "On the eve of the greatest European war, organized Christianity lifted hardly a finger to avert it. On the outbreak of it, it was at once ready to assure every country concerned that its participation in it was right. War in general may be wrong, perhaps; but this particular war, so long as it lasts, is always right and always equally so for both sides." No less an authority than Lecky makes this observation: "In looking back with our present experience, we are driven to the melancholy conclusion that not only has ecclesiastical influence had no appreciable influence in diminishing the number of wars, but that it has actually and very seriously increased it. We may look in vain for any period since Constantine, in which the clergy as a whole, as a body, exerted themselves to repress the military spirit or to prevent or abridge a particular war.... With the exception of Mohammedanism, no other religion has done so much to produce war as was done by the religious teachers of Christendom during several centuries."

CLERGY ALWAYS SANCTIONS WAR

In similar tone is given the testimony of Westermarck: "As a matter of fact, it would be impossible to find a single instance of a war waged by a Protestant country, from any motive, to which the bulk of its clergy have not given their sanction and support. The opposition has generally come from other quarters. The orthodox are still of the same opinion as Sir James Turner, who declared that 'those who condemn the profession or art of soldiery, smell rank of Anabaptism or Quakery'; and war is in our days, as it was in those of Erasmus, so much sanctioned by authority and custom, that it is deemed impious to bear testimony against it."

Thus we find a good precedent for the bitter persecution and imprisonment of men, who, on grounds of religion and conscience, refused to participate in the great World War. With a unanimity rarely equalled on any subject the members of the various branches of the church in all lands and in all centuries since the days of Constantine have sanctioned and participated in war. This is the fact. The query we desire to raise is this: Can it be that the church has been wrong in holding this attitude toward war?

Almost instinctively we are inclined to answer in the negative. Surely the vast majority of Christian people, including the most learned and devout, cannot be mistaken on so vital a moral issue. This seems to be almost inconceivable. It may be of help to us in considering this question if we review briefly the historic record of the church on certain great moral issues.

Let us consider the historic attitude of the church toward freedom of thought and expression. The record is most distressing. For a thousand years the church tried by every conceivable means to compel men to adhere to the teaching and doctrines of the ecclesiastical authorities. This teaching was not confined to specifically religious questions, but sought to cover the whole of life. Theologians were as dogmatic in matters of astronomy, geology, geography, chemistry, physics, medicine and history, as in matters of church doctrine and polity.

THE HERESY OF THE MOVING EARTH

The Roman Catholic church and all branches of the Protestant church vied with each other in denouncing the Copernican theory as contrary to Scripture. It was declared that "this pretended discovery vitiates the whole Christian plan of salvation." Father Leczee insisted that "it casts suspicion on the doctrine of the incarnation." Father Melchior Inchofer declared that "the opinion of the earth's motion is of all heresies the most abominable, the most pernicious, the most scandalous; the immovability of the earth is thrice sacred; arguments against the immortality of the soul, the existence of God, and the incarnation, should be tolerated sooner than an argument to prove that the earth moves."

Because he persisted in his belief in and proclamation of this hated heresy, Giordano Bruno was driven from land to land, imprisoned for six years in the horrible dungeons of the Inquisition at Rome, and finally burned alive. The late President Andrew D. White of Cornell filled two large volumes with instances, showing how men of science were persecuted by the church because they dared to differ with the ecclesiastical authorities.

Ecclesiastical persecution was not confined to men of science. Heresy of any sort whatsoever was persecuted with relentless zeal. A single historian has devoted nine massive volumes to an enumeration of instances of the persecution of heretics by the church in various lands throughout many centuries.

PUNISHMENT OF HERETICS

For several hundred years the church resorted to every known means of torture in the punishment of heretics. Henry Charles Lea has described the lightest of penalties allowed by the Councils of Narbonne, Beziers, and Tarragona, in the thirteenth century: "It was no light matter. Stripped as much as decency and the inclemency of the weather would permit, the penitent presented himself every Sunday, with a rod in his hand, to the priest engaged in celebrating mass, who soundly scourged him in

the presence of the congregation, as a fitting interlude in the mysteries of divine service."

A heavier penalty was imprisonment. Darkness, silence, loneliness, starvation and torture often worked wonders in saving heretics from the error of their ways. Speed was not a characteristic of ecclesiastical trials. We are told that "three, five or ten years are common enough as intervals between the first audience of a prisoner and his final conviction, nor are instances wanting of even greater delays. Bernalde, wife of Guillem de Montaigu, was imprisoned at Toulouse in 1297, and made a confession the same year, yet she was not formally sentenced to imprisonment until 1310. Guillem Garric was brought to confess at Carcassonne in 1321, after a detention of nearly thirty years."

If all other means failed, there was only one further thing to do, to burn the heretic at the stake. This was done with dreadful frequency. Even if we discount heavily the figures given by Llorente, the toll still remains at an appalling figure. Llorente gives the number of executions by the Inquisition as 341,042. It was not until 1834 that the Inquisition was finally abolished in Spain. This persecution of heretics was not confined to the Roman Catholic church. Almost every branch of the Protestant church had its share in putting to death those who differed from the accepted doctrines of that church. As late as 1659, when two Quakers, William Robinson and Marmaduke Stevenson, were hanged for heresy, the New England clergyman, John Wilson, stood by the gallows and railed at them. In 1643 Sir William Berkeley, Royal Governor of Virginia, strove by whippings and brandings to make the inhabitants of that colony conform to the established church.

PERSECUTION OF WITCHES

The Protestant persecution of those accused of witchcraft is well known. On the Continent, in England and Scotland, in New England, thousands of men and women were burned at the stake or put to death in some other manner on this charge. In Scotland an execution for witchcraft took place as late as 1722. In 1687 an eighteen year old boy named Hikenhead was accused of heresy and hanged in Edinburgh.

Let us remember that the leaders in this persecution of men of science, witches and heretics in general, were not, for the most part, rogues and scoundrels. They were often the most learned and most devout leaders in the various branches of the church.

Concerning the bull of Pope Innocent VIII., ordering the slaying of all witches, Dr. White says: "Of all documents ever issued from Rome, imperial or papal, this has doubtless, first and last, cost the greatest shedding of innocent blood. Yet no document was ever more clearly dictated by conscience. It was based upon various texts of Scripture, especially upon the famous statement, 'Thou shalt not suffer a witch to live.'"

John Wesley is universally recognized as one of the outstanding Christians of all time, yet he gave his sanction to the persecution of witches, saying: "Unless witchcraft is untrue, nothing in the Bible is true." Cotton Mather was the chief persecutor of witches in the Amer-

ican colonies, yet his biographer tells us: "Cotton Mather had on the whole a noble character. He believed strongly in the power of prayer; his spiritual nature was high-strung and delicate. He was remarkable for his godliness, his enthusiasm for knowledge and his prodigious memory. He published more than four hundred works."

Francis Xavier, the Apostle to the Indies, once replied to a friend who sought to dissuade him from entering the Eastern Archipelago, "They will kill me by poison, you say. I dare to say whatever form of torture awaits me, I am ready to suffer it ten thousand times for the salvation of a single soul." Yet it was this same saint who wrote to the King of Portugal: "The second need which India has in order that those who live in it may be good Christians is that your Highness should send the Holy Inquisition."

THE CHURCH AND SLAVERY

After having made a lifelong study of the Inquisition and the persecution of heretics, the historian Lea expresses himself in these words: "There is no doubt that men of the kindest tempers, the profoundest intelligence, the noblest aspirations, the purest zeal for righteousness, professing a religion founded on love and charity, were ruthless when heresy was concerned, and were ready to trample it out at the cost of any suffering."

Let us consider the attitude of the church toward human slavery. The testimony at this point is not consistent. There are periods when the church was overwhelmingly opposed to slavery. There are other periods when great branches of the church were united in upholding it. During the first half of the nineteenth century the churches of the South were united in defending slavery. William Goodell, in his "Slavery and Anti-Slavery," fills seventy-two pages with resolutions by various church bodies and statements from outstanding leaders in all denominations upholding the institution of slavery.

In 1840, the Rev. James Swylie said: "If the buying, selling and holding of a slave for the sake of gain is a heinous sin and scandal, then verily three-fourths of all the Episcopalians, Methodists, Baptists, and Presbyterians in eleven states of the Union, are of the devil. They hold, if they do not buy and sell, slaves."

MINISTER'S NEGROES "VERY PRIME"

The attitude of church leaders toward slavery is reflected in the following notice which appeared in a South Carolina paper: "On the first day of February next will be put up at public auction, before the court-house the following property, belonging to the estate of the late Rev. Dr. Furman, viz: A plantation or tract of land in Wateree Swamp; a tract of the first quality of fine land on the waters of the Black River; a lot of land in the town of Camden; a library of miscellaneous character, chiefly theological, 27 Negroes, some of them very prime, two mules, one horse, and an old wagon."

The following quotation from a letter written by J. Cable, appearing in the *Mercier Luminary*, sheds still further light upon the attitude of the church toward slavery. "The worst kind of slavery is jobbing slavery, that is, the hiring out of slaves from year to year. What

shocked me more than anything else was that the church engaged in this jobbing business. The college church which I attended, and which was attended by all the students of Hamilton Sydney College and Union Theological Seminary (Va.) held slaves enough to pay their pastor, Mr. Stanton, one thousand dollars a year. The slaves, who had been left to the church by some pious mother in Israel, had increased so as to be a large and still increasing fund. They were hired out on Christmas day of each year, the day in which they celebrate the birth of our blessed Savior, to the highest bidder. There were four other churches near the college church that supported the pastor, in whole or in part, in the same way."

MISSIONARIES OWNED SLAVES

As incredible as it may sound to modern ears, missionaries in the home field and abroad were numbered among the slave holders. Mr. and Mrs. Davenport, missionaries to Siam, were not the only foreign missionaries who were slave holders. "The American Baptist Home Missionary Society had in its employ as missionaries twenty-six slave-holders. As the missionary of this Society, Mr. Tyron, entered Texas, he drove his slaves before him."

One of the greatest leaders of the church during the first half of the nineteenth century was Alexander Campbell. In a letter to the editor of the *Edinburgh Journal*, dated Dundee, 21st August, 1847, he said: "I could as soon become a Socialist, or Free Thinker, or a Skeptic, as say or think that it is immoral or unchristian to hold a bond-servant in any case whatever. I therefore dare not, with my Bible in my hand, join in the anti-slavery crusade against the relation of master and slave."

A pamphlet circulated among the members of the Presbyterian General Assembly, said to have been written by Professor Hodge of Princeton, says: "At the time of the advent of Jesus Christ, slavery in its worst forms prevailed over the world. The Savior found it around him in Judea, the apostles met with it in Asia, Greece and Italy. How did they treat it? Not by the denunciation of slaveholding as necessarily sinful. The assumption that slaveholding is in itself a crime, is not only an error, but it is an error fraught with evil consequences."

As to the sincerity and conscientiousness of those who upheld slavery, the eminent church historian, Leonard W. Bacon says: "The common sentiment of southern Christianity was expressed in that serious declaration of the Southern Presbyterian Church during the war, of its deep conviction of the divine appointment of domestic servitude, and of the 'peculiar mission of the southern church to conserve the institution of slavery.'"

THE LIQUOR TRAFFIC

Next, let us consider the historic attitude of the church toward the liquor traffic. Concerning the New England Puritans of the eighteenth century, Daniel Dorchester says: "The drinking habits of all classes, ministers included, hung like a dead-weight upon the churches. Ordinations were seasons of festivity, in which copious drinking had a large share. Not very far from the revolution, several councils were held in one of the towns of Massachusetts, where the people were trying to get rid of a

minister who was often the worse for liquor, even in the pulpit, and once, at least, at the communion table; but some of the neighboring ministers stood by him, and the people had to endure him till his death."

Theodore Parker bears similar testimony: "It is recorded in the Probate office that, in 1678, at the funeral of Mrs. Mary Norton, widow of the celebrated John Norton, one of the ministers of the First Church in Boston, fifty-one gallons and a half of the best Malago wine were consumed by the mourners. Affairs came to such a pass that, in 1742, the General Court of Massachusetts forbade the use of wine and rum at funerals."

The Rev. Leonard Wood, D.D., gives us this startling information: "I remember when I could reckon up among my acquaintances forty ministers, and none of them at a great distance, who were either drunkards or far addicted to drinking. I could mention an ordination which took place about twenty years ago (1816) at which I myself was ashamed and grieved to see two aged ministers literally drunk, and a third indecently excited." A correspondent of a Boston newspaper wrote: "A great many deacons in New England die drunkards. I have a list of 123 intemperate deacons in Massachusetts, forty-three of whom became sots."

DRUNKEN MINISTERS

During the early days of the temperance movement in the United States the bulk of the clergy were bitterly opposed to it. Sermons were preached, books and pamphlets written proving that the liquor traffic was sanctioned by the Bible and Jesus Christ. After seventeen years of vigorous opposition to the temperance movement, the Rev. Joseph C. Lovejoy wrote a book entitled, "Prohibition Ground to Powder," in which he said: "I have never flinched nor doubted; not one pang of remorse or regret. I told the truth in vindication of God's word and Christ's example; and in defense of the personal rights of every human being. The assailants are at war with God and man."

Surely there is no need to summon further witnesses. The facts are too numerous and unmistakable to leave any doubt as to the errors of judgment on the part of the church. Let us keep clearly in mind that many of the leaders of the Inquisition, the defenders of human slavery and the liquor traffic, were entirely conscientious in their attitude and conduct. In his "History of Civilization in England," Buckle says: "It is an undoubted fact that an overwhelming majority of religious persecutors have been men of the purest intentions, of the most admirably unsullied morals. Such men as these are not bad, they are only ignorant."

The errors of the church in the past are not proof that the church is wrong in its present attitude toward war. The facts in the case and the arguments advanced are, however, sufficient to cause us to raise the question: Is the church wrong in sanctioning and participating in war?

Is it possible that the historian of another century will look back upon the present attitude of the church toward war with the same degree of amazement that we look back upon the defence, upon biblical grounds, of human slavery, the liquor traffic and the persecution of heretics?

Community Organization of Religion

By Joseph Ernest McAfee

THERE are numerous types of community churches. Almost as many types as individuals. None can say any nay. There is no copyright on the name. It is freely appropriated by organizations varying from a strictly denominational society to a loose collection of families who chance to be summering for a few weeks in an isolated region.

For the most part, the organizations which have adopted the name are denominational bodies who for one reason or another desire to camouflage their sectarian allegiance. The next largest proportion are "union" churches composed of individuals or groups, who more or less consistently retain their former denominational traditions, but who feel it charitable to associate with individuals and groups of other religious antecedents. This is, indeed, a counsel of necessity, however the practice may be graced with charity and Christian tolerance, for in many neighborhoods a separate organization of each denominational type represented compels maintaining churches too numerous and weak to survive their mutual competition.

In strictest consistency it would be proper to say that there is no community church in the land. Perhaps the very term is a contradiction. The traditional use of the word forbids a church to become a genuine community institution. Many churches serve their communities. Some are capable of real unselfishness. Yet none embodies the democratic ideal of government of the people, by the people and for the people. A community institution cannot be less than an agency controlled by the community and composed of the community, as well as functioning for the community. No church yields itself to community control, that is, allows its policies, its program and its ideals, its doctrines, its aims and its methods of work to be determined by the free choice of all the people freely arrived at. Even churches which genuinely serve their communities are still controlled by self-selected groups, and impose tests of membership other than those of citizenship. Their success is determined not by the intelligently formed will of the community but by the more or less clear insight of the group in control. Their success may simply reveal the backwardness of the community in judging its own needs and shaping its own choices.

CAN RELIGION BE DEMOCRATIC?

Is community organization of religion possible? A great number of Americans frankly say, or at least think, No. There is not complete faith, even in America, in the feasibility of democracy. Only in politics has it been achieved, even nominally. The experiment in that field is not reassuring to the sceptics. It will be uphill work convincing them that the experiment should be extended to a field where values are so precious as in religion. The rough, hard hand of Demos may not be trusted to deal with matters so delicate.

Yet the manifest reason democracy goes lame in the one or two departments of our life where it has been

applied is the very fact that we have not the faith to apply it in all of society. If it were given a free universal field it would only then be its true self in any particular field. In short, we need democracy in religion so as to make democracy effective in politics. Our society is a house divided against itself. The contest is now joined sharp and increasingly clear in industry, between the democratic forces and the powers that would arbitrarily rule. The issue must be made clear also in religion, and the sooner the better, not only for religion but for all the social order.

What, then, would be the nature of a community organization of religion, supposing that we had it? How would it differ from the organization we now have?

In the first place, it would discard membership tests. All of them, except those of citizenship. It would, of course, go the new lengths of politics in setting these tests. It would go further still, as politics will ere long go further. So-called minors have a religious nature, and they are entitled to a democratic part in a democratically organized religious program. Religious education democratically conceived and operated will be radically transformed from the chaotic jumble of patronage which now goes by the name. Which is a long and interesting story by itself.

RELIGION UNIVERSAL

But the present point is that the arbitrary group tests by which the present denominations live and move and have their being will be set aside. The universality of the religious impulse will be recognized, not merely in theory, in the academic deliverances of sermons, as it is abundantly recognized even now, but in the practice of the religious order, as it is far from being recognized now. The fact of being a normal human person will entitle the individual inalienably to his place and part and voice in the religious organization. Only idiots and degenerates, and others less human, will be excluded—and even them an enlightened civilization does not find altogether hopeless.

In the second place, human considerations, and not falsely styled divine right, will determine the character of the religious society and its administration. It will not be dominated by an "ordained" ministry. If the organization is called a church it will be only to convey the idea that the citizenship is "assembled" or "congregated" or otherwise related for the purposes of religious expression. The form and substance of these relationships will be defined as all other social values are determined in a thorough-going democracy. A sacerdotal order, exercising occult spiritual powers through the virtue of the "laying on of hands" or the transmission of prerogative other than by the free will of the whole people, will be so repugnant to the democratic sense and will be recognized as so subversive of the spiritual realities, that none will presume to advance its claims.

In the third place, the assumption that divergences in human temperament or conflict of religious ideas compels or can be used to condone the present denominational ineptitude will be entirely disallowed, and a wholesome unity through diversity will be intelligently preserved in the religious order.

CHURCH UNITY EFFORTS

Most of the present so zealous effort to bring about "church unity" quite misses the point. If successful they would compound the evils of the present sectarian system. They are innocuous because they are so manifestly impotent. The sort of unity commonly sought would bring about a religious stagnation which no democratic society could survive. The self-satisfied sacerdotalism which furnishes most of the driving power of this movement is manifest in the detached thought and the very dress of its most eager sponsors. Outstanding protagonists are those in whom the democratic sense has been least highly developed.

The more intelligent democratic forces seem disposed to allow this movement to expend itself, and demonstrate, through its own misdirected effort, its misplaced objective. In the mean time there is developing a deep consciousness among the people as a whole that salvation must come in our religious life from the same source whence the saving energies have sprung in every crisis of democracy. The community, the whole people, blundering and crude as their initial efforts always are, must supply the sure intelligence as well as the driving power needed to bring us out of the present religious confusion.

Again, the question may be pressed, Will the thing which comes out of this crucible be a church? Maybe not. Maybe the very name is so far spoiled as to be useless for the ultimate purposes of democracy. The community church is in serious embarrassment already, disowning its ecclesiasticism and yet too timid to let go the fat sanctions of its ecclesiastical origin. One by no means sure of the future of the community church may still hold a stout faith for the triumph of democracy in the religious order. Whatever may be the character of the social agency by which the community shall express the religious nature of its citizenship, or whether or not any unique and segregated organization for this express end shall be perpetuated, religious purposes and the imperishable religious impulses will display themselves under democratic sanctions. That is the consideration of final importance.

But the practical question to which the thoughts of so many hasten is, What shall be done right away to meet the demands of social religion? Unafraid sectarianism is a scandal which no democratic society can abide. The persistent break-down of "inter-church" and other interdenominational movements must by this time have discouraged even their most credulous advocates. What is the answer? What is American society to do about religion?

Though the community church has not yet furnished an answer, and perhaps never will, yet it has great value in that an increasing number of communities show a disposition to resort to first principles. They are willing to

begin at the bottom and build anew, however tediously and painfully.

Emphasis is to be laid upon principles. It is a great mistake to conclude that the community church is a reversion to an old form which a degenerate society has allowed to fall into disuse. The program of the New England town-meeting, for example. The community church is not an attempt to reconstitute the sadly degenerated independent or congregational type of religious organization. However sad any one may be over this degeneration, or however he may long for the revival of this outworn religious order, neither his hopes nor his griefs are here of concern. Congregationalism, either in its pristine genius or in its present aggressive sectarian expression, has already gone or will soon go the way of all arbitrary systems.

Religion in New England shared least in the benisons of Puritan democracy. The theological intolerance of New England divines is the by-word of our national history, and in no section of the country has that intolerance borne more lasting and bitter fruit. The smug religiosity of many a New England community shows it in action, and its least noxious reaction is the sterile New England Unitarianism and Universalism, not to speak of other hopeless sectarian expressions of "liberality" whose origin is properly credited to that region. One of the chief embarrassments of the community church is its sponsorship by the relatively inconsequential Unitarian and Universalist groups. So long as they or any other sectarian bodies, large or small, seek to make capital of the movement in vindication of their sectarian traditions, it or any similar movement will fail of the sweep which a truly democratized religious consciousness craves. Democracy can hold no fellowship with faction and schism and social self-righteousness. It repudiates all kinds of sects and sectarianism.

SPIRIT VERSUS FORM

We are forever obfuscating the issue by an ado over form. Democracy is much more a state of mind than a system of social organization. In politics and the civil order it is found possible to express the democratic spirit through the constitutional-monarchical system of Britain, the imperial republic of France, the federal union of states in America and the commonwealth of Switzerland which is held together more by pressure from without than by nationalistic coherence within. To be sure, democracy goes lame in any and all of these, but it goes scarcely more so in one than another. And while they tend to harmonize in spirit they do not show so strong a tendency to standardize in form.

The banes of our American religious order inhere more in its spirit than in its form. The sectarian form is an offensive revelation of its spirit, and thus the former must go with the eradication of the latter. No form can be satisfactory which harbors and cultivates the exclusive, patronizing, creed-enforcing passion, nor will any form be superior to another except as it embodies and gives free play to the democratic purpose.

So essentially is religion a matter of the spirit that one

must wonder whether it will not, at least for a time, tend to eschew any alliance which seeks to bring it under the monopoly of a single social organization, or a single group of them. Only when there is assurance that the spirit can freely mold the mechanism to its purposes will it be safe to mechanize religion. How to keep a spirit alive without institutionalizing it, and how to keep a spirit alive when institutionalized—that is the dilemma of democratic civilization. Choosing the latter horn has brought sad results; shall society not be excused for a too determined choice of the other horn, at least until the evils of the present mistake are eradicated? This choice, conscious or subconscious, would seem the true interpretation of prevailing and deepening popular indifference to the churches. In the end, doubtless, institutions will be developed of such a character that the dilemma will dissolve in a thoroughly democratized social order.

Which is another interesting story, or speculation.

Business Methods in the Church

By Ellis B. Barnes

THE church ought to be as open to the adoption of every reasonable business method as are the wide fields to the winds of heaven. Yet it is more like a walled city whose gates must be pried off their hinges by public opinion before an innovation can enter. When the bold and inventive set forth a fine scheme on paper which they believe will be of great value to the church, let them reckon first with the conservatism of that institution. Tragedies have followed the neglect to take this factor into account. Many good men have been lost to the church because of what they believe to be her unawareness while others have gone to untimely graves. The church is the colossal Missourian that must be shown—and shown again. But just as surely as the teeth of the waves wear to dust the granite headlands, so does the most invincible conservatism crumble before the assaults of the moral pressure of communities.

A doctrine that seems axiomatic has been the occasion of many hard fought battles; the church should do its business in a business-like way. That is so reasonable that dissent would be inconceivable in any other institution. The reason why it is not always acceptable to the church is obvious. The church is a voluntary organization with so many interests to consider that it is difficult to make many proposals matters of unanimity. Recall any meeting of the official board of a local congregation wherein serious issues are considered and test the correctness of my statements. How many pastors have gone to such meetings with plans for forward movements as reasonable as their hopes were high only to wend their way homeward nursing the delights of a wet blanket. There may be no particular argument against the particular proposal, only "times are hard," and what is not of particular urgency can wait. Many of the dearest hopes of the pastor have thus been blown

into tragedies, and possibly the continued "turn-downs" may help us to account for the pastor's reputation as the poorest business man in the community. Let the pastor try to have routine methods changed for better ones and he will find that the pressure of congregational opinion will have to be secured if he succeeds.

DEMOCRACY AND EFFICIENCY

In addition to the natural conservatism which is in every man, the ultra-Protestantism in us which resents the presence of a commanding mind to direct, plays a very important part in matters of this sort. Every man in the church is as good as every other man, every man's opinion is as good as every other man's. This may be good democracy, but it does not tend to good business. It tends rather to division and inefficiency.

Yet we do better than we seem to do. Our conclusions are better than is warranted by our premises. We progress, no matter if custom and tradition bind us hand and foot. I well remember the time when an official or two armed themselves with several sheets of foolscap paper and roamed the community over in search of any who would subscribe to the pastor's salary for the oncoming year. There were several radical faults in that method which long withstood the storms like Gibraltar. One of these was that the pastor was the subject of all kinds of talk while the canvass was on. If he had any faults they were hung up in the market place. Every grouch did his utmost to secure momentary recognition by airing his grievances. Criticisms were invited by this financial committee who had failed to provide themselves with oil for troubled waters. Of course not even the ministry of an apostle could succeed under such a battery of tittle-tattle, and the financial campaign ended after a few years in disaster to the minister. This sort of approach assumed that the minister was a "beggar," not the most honored man in the community, a subject of charity. I still hear high-minded people talk of "begging for the church," and the effect of all such begging is to make the preacher a barefooted begging friar with his shoes on. Positively, it is a wonder that the churches did not die a speedy death under those horrible salary-raising canvasses, for what respectable sinner would want to hear a "beggar" preach? Maybe the officials of the church used their pauperizing phrases more wisely than they knew.

Yet I have heard business men of that period say that the business of the church should be done in a business-like way, even while they endorsed the happy-go-lucky fashion of raising funds for current expenses. Many ministers of that era have been known to say, If this is business give us arsenic!

THE MINISTER'S SALARY

But in the face of great opposition we came to the day of the weekly envelope system and left behind the old day when the pastor got his pay when he could. If he did not pay his bills he was regarded as a thief, even though he had not the wherewithal to pay. Nothing to the discredit of the church was said when the preacher had to leave with the promise of the treasurer to send him a check soon, though many times the check was not received. I

have always had a great admiration for a congregation which owed its pastor five hundred dollars and at the end of a year paid *with interest*. I know of only one such congregation, though I presume there have been others in the course of eighteen hundred years. But let us remember that the weekly envelope system was a long step forward and marked the introduction of system into church finances, putting the stipend of the minister on a more secure basis than it had ever been and giving him the assurance that he might expect his salary every week instead of semi-monthly, quarterly, yearly, or partially. The business of the church was beginning to be done in a business-like way.

SPECIAL DAYS

Still, the system was fragmentary. While the pastor's salary was more stable, missions and benevolences continued to be as they had been. They were lucky if they were lucky. No provision was made for bad weather on special days, and if those days were cold or stormy the offerings suffered accordingly. One would have naturally supposed that all offerings would have been hurried to the church office on Monday by those who could be present the day before. But, gentle reader, if you so conclude you know very little of the flexibility of the average churchman's conscience. With him the passing of the day marked the passing of the obligation. Of course, such good people knew that with the passing of the day to pay their water tax, there was no remitting of the obligation, even if the rain poured in floods, and had they proceeded upon the basis of cancellation they would have seen from their chamber window an official nearing their abode with a monkey-wrench in hand, the interpretation whereof he could read who runs. But with benevolent and missionary offerings the case was different. And many pastors after a stormy day on which certain special interests were to be remembered, rose early and attempted to gather up the fragments of the offering so that nothing should be lost. But the effort was never successful, the enthusiasm had passed with the day, hearts were cold and the missionaries could be supported by those who lived in sections of the country where the rain did not descend and the wind did not blow. Yet some of these very men were never weary of insisting that the business of the church should be done in a business-like way. I always acquiesced, as becometh a man born with a reasonable amount of gray matter, though I could not always trace the connection between their fine business sense and the fidelity to their church obligations. But the day came when the every-member canvass was inevitable. Even an ordinary mortal will not allow his conscience to roar at him forever. It remains eternally true that you can fool your conscience some of the time, but you can't fool it all the time. So we took another step forward.

"GOOD ENOUGH, BUT NOT FOR US"

But let not the gentle reader suppose it was unanimous. I have heard all the arguments pro and con. I have heard the wise men of several communities say that "the system would do all right for some, but not for us." Inciden-

tally, every small community assumes that all neighboring communities are feeble-minded, and that "our" course of life should consist in not doing what "they" do. Every small community thinks itself peculiar and different, and what works well in other places would be sure to fail "here." Now this is a provincial conceit on which small natures feed. It is also the provincial envy which speaks of Indianapolis, Louisville, Cleveland and New York, as "overgrown country towns," a shoddy fable to advertise that our home town is as good as the above named cities, only they are larger. I have never yet visited a city of any size without hearing it described as above, and when I walk the streets of the New Jerusalem I would not be surprised if an erstwhile resident of Podunk assaulted my ears with a similar yelp of idiocy. All this is relevant because when the leading citizen and pillar of the church was told of the success of the every member canvass in Thriftville, his reply was framed as above. That was the bone which had to be broken in the small communities before the E. M. C. could live. Of course, there were objections of every hue; but once the scheme became familiar pastors began to praise it and put on record the large gains it had brought.

HAPHAZARD VERSUS INTELLIGENCE

Thus the missionary and benevolent efforts were taken out of the realm of haphazard and put on an intelligent basis which is likely to be a good business basis. It also introduced a new point of view and vocabulary, taking the preacher out of the lime-light and putting the church and its many interests therein. Men talked for a cause, not for an individual. They began to assume some responsibility themselves, and to feel the flush of success, and to talk less entertainingly of failures. The "just as I expected" attitude disappeared, and committees spoke in the vocabulary of hope and success. When they began to feel their responsibility, they got in the way of the bricks intended for the pastor. A new point of view became necessary. No man is genuinely converted unless he has sufficient grace to throw a bouquet as readily as he can throw a brick.

The Interchurch World Movement is an adventure in big business as applied to the church. I read with interest of the failure of the Movement and the reasons therefor, and while mistakes have been made, largely because of concessions to the denominational spirit which sought to grab everything in sight, the purpose of the project was to do in a large way for all the churches what has been done in a small way among local churches. The great majority of churchmen are looking forward to the day when the principles of the Interchurch World Movement will come into their own, and by an application of business methods do for the whole church in America what has been done by such application for thousands of congregations. For the day will come when all missionary, benevolent, and educational institutions must live their lives away from the borders of privation and near-beggary, if the church is going out to conquer the world for Christ. They must be able to say to the skeptic, the scoffer and the indifferent, "We have bread to eat that ye know not of."

The day is already here when the business of the church must be done in a business-like way.

Why Fear Social Service?

A COMPREHENSIVE program for church and community service was presented at the recent Cleveland meeting of church federations held under the auspices of the Federal Council of Churches. Evangelism, community service, city federations of churches and social service were all presented by commissions that had made mature studies of their fields from the viewpoint of the latest experience and developments and in the light of such facts as have been so far verified by the great Interchurch Survey. It is inevitable that the program of the city federation of churches dealing as it does so largely with social service will be the storm center of interest and discussion. A certain suspicion always attaches to new forms of venture. This is a good thing provided the suspicion is nothing but an honest desire to prove all things that we may hold fast to that which is good. Controversy, however, is not always prompted by the desire to test and prove; it all too often arises from an obdurate conservatism that is inclined to suspect all that is new and to doubt everything that has the marks of original enterprise. It is a form of mental and social inertia and sometimes of sheer moral cowardice and fear.

Cutting Social Service Out of the Program

"I could raise a million dollars in a week for the program that has been submitted thus far, if we would agree to leave out the social service report," said Mr. Fred B. Smith, the chairman of the Cleveland conference. That is to say, we could raise great sums to promote personal evangelism, even the crude variety of revivalistic melodrama such as Billy Sunday represents. We could find millions to promote city church federations if we will keep them strictly to the conventional programs, making the federation simply an application of certain business principles to established church work. It is said that committees looking for federation secretaries find it necessary sometimes to ask that the men commended shall be known not to urge social service very strongly. The men promoting federations are strongly favorable to a social service program but they know they cannot get by a certain class of churchmen who must be enlisted unless they can hedge to safety on this item. At least two great denominations which took a pioneer position in organizing social service departments as part of their general missionary activities have been compelled to curtail these departments. In both cases the denominations were making marked gains among those who have lost confidence in the church. The social service matter was proving a very effective means of winning the minds of the young people in colleges and universities. The leading journal of one of these communions said that their social service secretary was exerting the most profound influence on religious thinking of any man in active service and doing it through his emphasis upon applied Christianity. Yet this man was thrust out and his department curtailed. This was done through the pressure of influential persons. Nevertheless the social program has a greater hold upon the churches of that denomination than ever before. The idea marches on, helped, as useful ideas always are, by the very opposition it meets.

The community program is well established. Several denominational bodies have put their social service work squarely upon the community basis. It has the backing of social workers, far-sighted pastors, the government and educational institutions. It can be prosecuted in a democratic way without interfering with vested interests or conventional activities, and it has the merits of unity and progressiveness. It can be demonstrated to the local church that social service of this character is designed to help all in the community without interfering with any other branch of service, and its program

can be kept under the surveillance of its supporters. Thus it is safe if it does not go too fast. It seeks counsel of all interested parties and institutions, and acts as a rule only upon unanimous consent. Thus it has the merits of a progressive program without the defects of one that is too prophetic. Anything that arouses opposition is dropped until conviction can be won; it becomes very sensitive to prejudices and customary ways of doing things and speaks in the tones of the regular ritual. Churches, as a rule, are supported by the well-to-do or the near well-to-do, and possessions, even though small ones, make men conservative. The gospel of doing is the royal means to the breaking down of fears and prejudices and conservatism of men of good conscience. The social program is winning with the churches quite as rapidly as did the ideals of missions or schools for religious instruction.

* * *

Is There Anything to Fear?

Recently the president of a charity organization proposed that the wage and working conditions of all the women on its dependent list be investigated. He argued that since many of them were earning small wages it might well be that they were being taken advantage of and that it was not meet for the society to be helping those who could earn more—that indeed it was contributing to those who profited by their labor. He contended that means should be found to increase the income of these dependents and thus both save the society's money and increase the self-respect of those who were aided. The proposal did not meet with the approval of the members of the charity board. It met with many "ums" and "ahs," but with no affirmative votes though not a single vote was cast against it. Even teachers and ministers were silent, some of whom teach and preach general social principles with a ringing fervor. All were willing to champion the generalities, none to investigate the realities. This was not because the idea did not appeal as logical, but because there was a fear that neighbors would be outraged if exposed as underpaying the poor.

In the Cleveland meeting the president further said that "the money would come from rascals who, if I were visiting in their homes, would ask me to pray with them." The more cynical and radical both suggest that this is usually the case with those who oppose social service. They aver that the fear is directed against interference with private affairs which are profitable at the expense of humanity. That this is sometimes true few will doubt; that it is always true even so confirmed an advocate of social service as the writer does not believe. Men did not oppose the Sunday-school and missionary society for that reason and opposition to Christian Endeavor was not on that ground. So there is an honest opposition born of inherent conservatism, but there is also one arising out of privilege. There is an old saying that "the rich will do anything for the poor except get off their backs." The rich are on the backs of the poor today as much as ever they were. Good orthodox churchmen profited by the brewery and distillery right up to the time prohibition was made legal. And good orthodox churchmen still profit by run-down tenements, and sordid living conditions and poor wages and by types of business that could be justified on no Christian basis. Such men oppose with all vehemence the investigation that must precede rational social service. As the head of a theological seminary said a few years ago, they "abominate the word survey as no other word in the language." If they are ill they submit eagerly to a medical survey called diagnosis, but they do not want any social maladies diagnosed.

If it is logical to save sinners it is also logical to save the conditions in which sinners are made. If it is logical to give charity it is even more logical to curtail poverty. If it

is logical to preach the sanctity of home life it is also logical to help give all men homes that can be sanctified. If culture is a good thing for us it is just as good a thing for the masses who do not have it. Social service proposes to make our evangelism apply to bad conditions as well as to well conditioned men and women. It proposes to carry culture and its inspirations democratically to the alien and the ignorant. It blesses well-being and attempts to diagnose the conditions that dwarf men's minds and souls and to find the means and instrumentalities that will give to all the opportunities of the more happily conditioned. Of course it will hurt those who, like vampires, profit from the poverty and squalor and ignorance of others. Of course it means the expenditure of new energies and the innovation of new programs in church work, and thus it is a disturbance to those who dread all new forms of exertion or policy or program or institution. But it also proposes new expenditures of intelligence, common sense and religious endeavor. It is an evangel of mercy and justice, and as sure as these qualities win through consecrated Christian zeal the social evangel will also win in the Lord's good time.

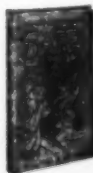
ALVA W. TAYLOR.

THE SUNDAY SCHOOL

Those Who Hate You *

EVERY real man has enemies. I have recently finished reading Thayer's Life of Roosevelt. You cannot fail to be impressed with the fact that "Teddy" had most pronounced enemies. There were men who hated him and who wished him ill. They tried to shelve him; they tried to overthrow him. He had these enemies because he was a positive, brave, uncompromising fighter—every inch a real man. He who has no enemies is a poor jelly-fish. It is no compliment to a minister to say that every one in the town loves him. Did every one in Jerusalem love Jesus? Not if I read my Bible rightly. The miserable pharisees hated him; the contemptible scribes, the old-time legalists, wanted to kill him; the challenged temple-venders were willing to create a fund to secure his betrayal. Oh no, Jesus was not loved by all the men in Jerusalem. He was loved intensely; he was hated intensely. Some adored him; some killed him. It is true of every real man. You have come to a sad, degenerate state when all men speak well of you. There ought to be a few saloon-keepers who would like to assassinate you; there ought to be a few grafters who would like to blow up your house; there ought to be a bunch of stand-patters who would like to wring your neck. When you stand for something with all your heart; when you reform your community; when you stick up for progress; when you cease murmuring the old shibboleths and shout convictions; when you get out of the middle of the road and take sides; when you demand justice and simple righteousness you will very soon make determined enemies who will leave nothing unturned to compass your destruction. But Oh, the joy of the fight! The self-satisfaction of finding that you are not a molycoddle, that you are helping forward a just cause—this it is that gives zest of life. Who wants to drag out a colorless existence? Who wants to play to both sides? Who cares whether all men speak well of you or not? Not men like Roosevelt or Clemenceau.

*July 18, "David Spares Saul's Life," 1 Sam. 26:7-21.



The Wit and Wisdom of Safed the Sage

If you enjoy the "Safed" column in this paper, send for a copy of this clever book. \$1.00—mailed anywhere, \$1.10.

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I am now reading the life of Clemenceau by Hyndman. I tell you, there is a fighter—"The Tiger" they call him. He got his claws in; he tore men, he overthrew eighteen cabinets; he was thrown aside at the age of fifty-two and having been the best parliamentarian he then turned and became the best editor in France. When France demanded a strong man, a firm, undaunted will, a rock of undoubted resistance, she turned to one man, the Tiger. He had thousands of enemies. He had stood for justice against the Catholic church. He had championed the working men and yet he had insisted that even they play the game on the level; he had overthrown many a proud leader; he was generously hated. Yet, in the darkest hour when only a valiant and uncompromising leader could carry the burden, France turned to her cast-off Senator. He had been incorruptible. He had never asked for a paying position; he had never taken a cent that did not belong to him. He brought victory out of seeming defeat. That has been the story of Clemenceau.

The strong man, however, can afford to be magnanimous. David, having Saul in his power, saved his life. It was splendid. Roosevelt fought hard, but was magnanimous. Clemenceau was a veritable tiger, but was magnanimous. How shall we treat our enemies? We shall be magnanimous. Jesus, on the cross, said, "Father, forgive them." Stephen, being stoned, said much the same thing. Though we suffer, though we smart under the rank injustice, though we feel that justice is being outraged, we shall follow the example of these illustrious sufferers.

JOHN R. EWERS.

BOOKS

THE DISEASE AND REMEDY OF SIN. By Rev. W. Mackintosh Mackay, philosopher, physician and clergyman. This book presents an analogue of spiritual ills and their corresponding cures. In part one, Sin as a disease is analyzed as to character, symptoms and results. In part two, the sure remedy for soul sickness which lies in the knowledge of God as expressed in the gospel is set forth in language that cannot fail to impress and convince. A book for the general reader because of its readableness and for the minister and gospel worker of all classes because it contains a mine of material on the subject. (Doran. \$2.50.)

SUMMER FICTION. Three new works of worth-while fiction recently from the press of Doran are: "Whitewash," by Horace Annesley Vachel, author of "Fishpingle"; this later story being "a romance of the discovery of real life," with its setting in rural England of the eighteenth century. "The Explorer," by W. Somerset Maugham, author of "Human Bondage," "The Moon and Sixpence," etc.; in his books he reveals a power of depicting character together with true dramatic genius, realism being his native atmosphere. "Affinities," by Mary Roberts Rinehart, is a group of six stories, all of them redolent with the humor and good sense which are characteristic of the work of this writer. (Doran.)

Contributors to This Issue

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

International Consciousness in Religion

The Protestant Reformation created numerous national churches and broke up the catholic consciousness in religion. The feeling of world-wide fellowship in religion has been coming back into the churches again through the work of missions and a growing international fellowship in other great enterprises. At the recent meetings of the Assemblies of the two larger Presbyterian churches of Scotland, delegates were received from various Reformed churches of Europe. Outstanding among these were Rev. J. Soucek, of St. Clement's Church, Prague, representing the Evangelical Church of Bohemia, who is the minister of M. Masyryk, President of the new Czecho-Slovak Republic, from whom he brought greetings; M. Louis de Saint Andre, M. C., D. S. O., Legion of Honour, etc., one of the most picturesque figures at this year's gatherings, the distinguished French soldier and pastor, from the Reformed Church at Tours; Rev. Emilio Corsani, of the Waldensian Church of Italy; Mr. J. Victor, of Hungary; Dr. Gibb, of New Zealand, and Dr. David Christie, of Winnipeg. The Presbyterian Church of England was represented by its Moderator, Rev. D. C. Macgregor.

Dr. R. J. Campbell Back in His London Pulpit

Dr. R. J. Campbell, now a clergyman of the church of England, formerly the pastor of City Temple, London, was travelling this winter with Sir. Richard Stapley in Jamaica when the latter died. Dr. Campbell is now back in London. He resumed his ministry at Christ Church, Westminster, on a recent Sunday. His sea voyages and his extended vacation have given him new strength.

Causes for Decadence of Free Churches

A prominent layman and student of social movements in England recently declared that "The church and non-conformity are both dying, but non-conformity is dying faster than the church." This sentiment on the part of this layman has been the occasion of much heart searching among nonconformist leaders in England recently. The growth in population in England is greater than the growth in church membership. Indeed many smaller sects report a continual loss in membership. In the habits of church-going there has been great decline. Even Scotland is reported to have "great yawning spaces" in churches that were once well filled. The nonconformists admit their decline and attribute it to two things. The churches are being used more and more as badges of social respectability and for this purpose the state church is the more useful. Then the state church has secured a monopoly in the control of the state educational system and through

this control the youth of the land are being brought up Episcopalians. The more lax denominational sentiment among the nonconformists as contrasted with the strict loyalties of the church people is given as another cause for defections from nonconformist ranks. Once a nonconformist is converted to the idea of christian unity, he tends to act upon his belief individually rather than in company with his social group.

Eminent Theologians Will Lecture at Harvard Summer School

The summer school of theology of Harvard University has been closed for ten years but it will open again this summer on July 6. Some very eminent theologians have been secured to give the lectures this year. These include Dr. Francis G. Peabody, Dr. Henry Sloane Coffin, Dr. W. W. Fenn, Dr. G. E. Horr, and Prof. J. S. Shotwell. Two sets of historical lectures will be given, one on early Christianity and the other on the Pilgrim Fathers. Modern theological and philosophical tendencies will be interpreted as well as the social movements and ideals of our time. Some practical courses on the work of the minister are also included in the curriculum.

Pastor Gives Church Opportunity to Reply

Rev. H. H. Anderson, pastor of the Disciples church at Paw Paw, Mich., recently delivered a sermon to his church on "Helping the Preacher Preach." As the address was in large measure hortatory, he thought the church should have an opportunity to reply. Judge D. E. Anderson spoke on the following Sunday on "Helping the Church, Church," in which he set forth what the congregation expected from the minister in the way of leadership. With their respective duties more clearly defined, the pastor and the church are going forward vigorously with a constructive program.

Minister Rounds Out Quarter of Century With Church

Rev. W. E. Crabtree recently completed twenty-five years with Central Christian church of San Diego, Cal., and this occasion was celebrated by special exercises in the church. A pastorate of this length is noteworthy anywhere in America and particularly so on the west coast where religious conditions are less stable.

Religious Phase of Americanization Work

The religious phase of Americanization work has often been neglected in the plans of the leaders. The last thing the average immigrant learns is to worship in the American language. It has been asserted by some immigrant leaders of Chicago that if men of outstanding ability would go to the foreign-speaking districts and give religious addresses in English, they could have large audiences.

Under the leadership of the Chicago Y. M. C. A., this was arranged. The two ministers selected for this task were Dr. John Timothy Stone and Dr. Charles W. Gilkey. The first meeting was held among the Lithuanians and the attendance at the meeting was very disappointing in that only a small fraction of the people could get into the hall. The addresses by the speakers were straight religious talk and were well received. Since then, eleven other meetings have been held which have been addressed by some of the leading preachers of the city with most encouraging results.

Make Pastor Member of Chamber of Commerce

The minister must be a community leader in these days and the church boards are helping to make him so. First Christian Church, Springfield, Ill., recently voted its pastor a twenty-five per cent increase in salary and a membership in the Chamber of Commerce. Rev. W. F. Rothenburger has wide circles of influence in Springfield and is regarded as a supporter of every project of community progress.

Presbyterians Want Missions Taught in Sunday School

The educational secretaries of the Board of Home Missions of the Presbyterian church met in New York recently and considered the question of missionary instruction in the Sunday-school. It was agreed by all present that this instruction should be given and that the Presbyterian course of study in the Bible schools should be amended to make room for it. The new lessons will not only show the missionary content of the Bible, but present many facts of modern missionary work.

Lloyd George Receives Communion in Welsh Church

Although Premier Lloyd George has the privilege of nominating the bishops of the Established church of England, under high church conceptions of church administration he is among the many free churchmen of England who have been barred from the communion table of the church. The church in Wales has been disestablished recently and every effort is now being made by Episcopalians and Free churchmen to establish more friendly relations. Recently the Archbishop of Asaph administered the communion to the premier at a Tuesday morning service. The Archbishop will attend the meetings of the Congregational Union in Wales this year.

Church Union in Scotland Seems Assured

By the action of the General Assemblies of the United Free church and the Established church of Scotland, it seems certain that the organic union of these two bodies will be accomplished at an

early date. In the united church there will be a membership of a million and a quarter people. Two acts of Parliament are necessary before the change is made. The question of endowments, which has been troublesome to the Scotch church throughout its history, is the one which must have adjustment by the highest authority of the land.

Free Churchmen Champion League of Nations

Dr. R. F. Horton and Dr. W. P. Adeney, of England, are very active these days in behalf of the League of Nations project. Every community in Great Britain will be canvassed in behalf of the idea of ending war through conference and arbitration. It is believed by these leaders that if Great Britain can be strengthened for the League, other nations of the world may also have their purpose to support the League greatly strengthened.

Baptists Quit the Interchurch

The Northern Baptist Convention in session at Buffalo took action last week severing all relations with the Interchurch World Movement. This is done in the face of the fact that denomination received larger financial contributions than were received by any other organization cooperating in the movement. Baptist dissatisfaction with the movement arises not with its often expressed policy to strengthen denominationalism, but from a fear that somehow the cause of the church union was about to be aided by the movement. The complete withdrawal of the Baptists likely means a stiffening of their denominational consciousness in independence of the various movements looking toward interdenominational cooperation and unity.

Feel the Need of a New Hymn Book

There is strong sentiment among the Presbyterian churches of Scotland and Ireland in behalf of a new hymn book. The conceptions of religion have changed within the generation so radically that the old hymns do not voice the aspirations of the modern spirit. The recent meeting of the United Free Assembly of Scotland authorized a Committee on Praise which will cooperate with the Church of Scotland and the Presbyterian church in Ireland in preparing a new edition of the hymn book, provided the latter bodies are favorable to a change. The Church of Scotland Assembly voted to refer the matters to the presbyteries before taking final action.

College Commencements

The commencement at Transylvania College, at Lexington, Ky., was marked by the appointment of several new instructors of outstanding ability. The endowment of the institution has doubled during the administration of President Crossfield. Hamilton college, a junior college for women, connected with Transylvania, celebrated fifty years of

history and many of the former students returned for commencement. The commencement of Texas Christian University at Ft. Worth, Tex., another Disciples institution, was enlivened by the announcement that this year a \$125,000 gymnasium and a \$125,000 university church would be erected. The big feature of the week was the launching of a program to secure a million dollars of endowment within the coming year. The initial gift of \$100,000 made by Mr. Andrew Shirley was followed by other gifts which will total \$400,000 and become productive endowment within sixty days. This success gives promise that the entire amount may be raised during the coming year.

Methodist Pastors to be Protected

The various cooperative movements have of late been taking out of the Christian pulpits some of the most stalwart and successful ministers. These men are given higher salaries and made supervisors of general movements but the churches to which they ministered have never been able to find competent successors. The Methodist denomination has taken action to protect its ministry from these inroads. It is now necessary to secure a two thirds vote of the annual conference and the approval of the bishop and the district superintendent before these non-parochial appointments can be made. It is thought that many of the administrative positions could be filled by laymen who would be equally successful.

Dean Welldon Continues to Agitate for Union

After admitting Dr. Jowett to the Cathedral pulpit and stirring up no small amount of tempest among high church ecclesiastics in England, Dean Welldon, of Dunham cathedral, is continuing to preach on the Christian reunion of English Protestantism. His conception of the united church has commanded the respectful attention, not to say the ardent sanction of nonconformist leaders. He says: "I want to see one confederated reformed Church holding a positive simple creed, standing itself for the physical, moral and spiritual welfare of the nation, and showing itself the friend of all classes, but never fearing to speak out in the cause of justice, honour, freedom and righteousness. There must be experiment, adventure, and innovation within the Church as within the State."

Preaching Differ in America, Thinks Britisher

Rev. M. E. Aubrey, M. A., of Cambridge, England, has been in America arranging for the celebration of the tercentenary of the Mayflower. While here, he has been gathering impressions of American church life and finds our pulpits quite different from those of England. "The British preacher," says Mr. Aubrey, "conceives it to be his main business to educate his congregation in the fundamental and historical facts and principles of their faith. The

American preacher is more concerned with the application of religion to the practical questions of the moment. Speaking paradoxically (and allowance should be made for that fact), I should say that if a strike is going on in the city the American hearer goes to church to hear about it, while the Englishman goes to forget it. The Englishman goes to church to be refreshed, to see again the great backgrounds of his life that he may set against them the problems he left yesterday and must face again tomorrow, to see them in truer perspective and face them with a mind that is stronger because it has left the strain behind for a day. The American preacher fights his hearers' battles in the pulpit; the British preacher tries to lead them where beyond these voices there is peace. The dominant note of the American pulpit is vitality; of the British pulpit, serenity."

Ships are Crowded With Church Leaders

Never in the history of the world have so many ministers and other churchmen started across the seas to Europe as this summer. All summer long, meetings of the greatest importance will engage the attention of ecclesiastics. The Lambeth Conference in England will bring together Episcopal bishops of the world. Many of these will go on to Switzerland to participate in the preliminary meeting of the proposed World Conference on Faith and Order. The Archbishop of Sweden is calling an ecumenical conference in Switzerland to deal with problems growing out of the war. A gathering of peace advocates will also be held in Switzerland at the same time. The celebration of the tercentenary of the sailing of the Mayflower will take many ministers to England and Holland. This world fellowship of ministers will go far to build a catholic consciousness in protestantism that will revivify all of the churches and promote the cause of Christian unity.

Religious Antagonisms in Palestine

Reports from Palestine indicate that there has been serious rioting there with frequent clashes between representatives of Judaism and Mohammedanism. The Arabs resent the invasion of Palestine by the Zionists. Three hundred were in the hospitals in Jerusalem at the Easter season with wounds. These alarming clashes were accompanied by the usual round of sectarian brawls between different camps of Christians.

Minister Rounds Out Twenty-five Years of Service

On the last Sunday in June, Rev. Johnston Myers rounded out twenty-five years of service with Immanuel Baptist church of Chicago. The change in city conditions is well illustrated by the history of this church. It was once located on the boulevard in an exclusive residential section on the south side. It is now surrounded on every hand by the business houses of the automobile industry. The church has been able to

survive by maintaining a social program. A lunch is served in the building every day. There are moving pictures every Tuesday evening. An employment bureau is one of the features. The great difficulty has been to finance a church in a section where only poor people reside, but this Baptist minister has accomplished this up to the present time by utilizing his extensive acquaintance throughout the city, and by interpreting the church as undenominational in character.

Does Not Like Emphasis on Messianism

The interpretation of the life of Christ from the standpoint of messianism is becoming the subject of theological controversy in England. According to this theory, Jesus was chiefly concerned in his teaching with the soon coming of the messianic age, and history has proved our Lord mistaken in his hopes. This concept of the message of Jesus is the one that was first formulated systematically by Schweitzer and more recently it has been embodied in an English book by Professor Foakes-Jackson and Kirsopp Lake. Dean Inge in a recent issue of *The Church Family Newspaper* has given the book a keen criticism.

New Bishop of Durham Is Appointed

The appointment of a new Bishop of Durham is of interest throughout the English-speaking Christian world. Premier Lloyd-George has just named Bishop Henry Henson to this see. He was formerly Dean of Durham and he is now the Bishop of Hereford. The Bishop of Durham ranks next to the Archbishop of Canterbury and the Archbishop of York. Bishop Moule, the previous incumbent, whose recent death is mourned on both sides of the Atlantic, was a broad churchman formerly evangelical but timid in matters of controversy. The new appointee is known as a very outspoken progressive. His appointment is very significant, affecting as it does the future of the union movement in England.

Will Get Along Without the Governor

The Governor of New Jersey did not speak this year at the Fourth of July celebration at Ocean Grove, N. J. This will break the custom of many years. In his stead Bishop Charles B. Mitchell of the Methodist church, was engaged. The action of the committee was taken in view of the widespread unpopularity of the governor among church people on account of his attitude on the liquor question.

Prominent Baptist Wants Convention System Changed

Baptist national conventions have passed out of the mass meeting stage and are now representative gatherings, at least in theory. The economic fact is not to be ignored, however, and the churches in easy reach of a convention are apt to attend it while others will not be able to cooperate, since the expense of the dele-

gate falls upon the individual or upon the local church. Dr. A. S. Hobart, a prominent Baptist, is agitating for a different system by which the convention would be made up by the state conventions electing the delegates. He proposes that a fund be raised to pay the expenses of the delegates as is done in the Presbyterian church. This, he argues, would be more democratic than the procedure of having merely a regional attendance each year. The other denominations with congregational polity face the same problems in large measure, none of them making any provision for the expenses of delegates.

Milwaukee Association Sends Boys to Pick Cherries

When the call came for cherry pickers in the fruit country of Michigan, the Milwaukee Y. M. C. A. sent all the boys it could find. These went to a camp and worked, bringing back over seven thousand dollars in wages. There were 265 boys in the party. The experience for these city boys was very valuable in the building of health and in other ways.

Catholic Church Broadens Its Social Methods

While many Catholic parishes in this country have various social devices, the attitude of the parish workers has been all too often that of strict sectarianism. St. Joseph's church, of Louisville, Ky., has set a good example by opening up its facilities to the people. This church

is presided over by Father Diomed Pohlkamp. A social club has been formed near the church which is well equipped with recreational devices and this club is open to the various elements in the community. The club is financed by entertainments, which fact is taken to guarantee that its support will be democratic instead of being provided by wealthy patrons.

Fifty Years a Minister of Christ

Dr. Robert S. MacArthur, a prominent Baptist minister of New York, resigned a few years ago to be free to accept the many invitations to speak in different parts of the country. Since his resignation he has been a pastor-at-large to the Baptist denomination and indeed to the whole Christian world. Recently he celebrated the fiftieth anniversary of his ordination as a Baptist minister. Dr. MacArthur will supply one of the leading pulpits of Boston this summer.

Take Archbishop to Task

The Archbishop of Wales is now being taken to task by the press of the high church movement for administering with his own hands the communion to two dissenters, Premier Lloyd George and his wife. The high churchmen are in a difficult position, however, for who is to call to account the archbishop? By their own theories he is the official interpreter of doctrine and practice, and

Interchurch Movement Being Reorganized

The General Committee of the Interchurch World Movement, which is the central legislative body of the organization, considered a proposed plan of reorganization at a meeting in New York June 18. With certain modifications the report of the committee was accepted. A nominating committee has been appointed which will consider the changes in personnel that have been demanded by certain of the denominations. There will also be provided an advisory committee to give counsel in financial matters.

The resignations of all the officers were placed in the hands of the General Committee. Attached to these resignations was a statement that the Interchurch leaders still believe in cooperation but they want the work to go forward without any embarrassment over personalities. It is not likely that all of the resignations will be accepted.

The committee on nominations is composed of W. H. D. Gould, chairman, Methodist; William E. Lampe, Reformed; D. C. Shull, Baptist; Charles E. Burton, Congregationalist; H. O. Pritchard, Disciple; George H. Innes, Presbyterian; A. C. Siddell, United Brethren; Levi Pennington, Friends; and J. Baltzer, Evangelical.

The advisory committee of business men is composed of Raymond B. Fosdick, E. M. Bulkley, Starr J. Murphy,

Trevor Arnett, Fleming H. Revell, George Innes, James M. Speers, George M. Fowles and Warwick Murray.

There is a strong conviction that henceforth the movement must proceed with more points of contact with the sustaining denominational bodies and a meeting of the representatives of these organizations is being called in New York for July 8. At that time the plans for the reorganization of the movement will be laid before these leaders and they will be asked for suggestions and criticisms. It is thus planned to obviate future criticisms from the denominational leaders.

Dr. A. E. Cory, head of the field department, and one of the three men delegated to carry on the supplementary financial campaign, reports that practically all of the states have taken favorable action and workers are now busy in these different states in carrying forward the new campaign.

One of the means most depended upon for securing funds to meet the deficit is the Woman's Hundred Dollar League. As the name indicates, each woman making a subscription gives one hundred dollars. It is hoped by this means to meet several million dollars of deficit which has accrued from the operations of the past year.

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higher in rank than his critics. There is an evident purpose these days to lead these sectarians of the state church into ridiculous and illogical positions and bring about the breakdown of that remnant of the Oxford movement which still stands in the way of the religious reunion of the people of England. The spirit of union is in the air. There are those who dare to talk of union between the Presbyterianism of Scotland and the Episcopalianism of England. A national church, reformed in doctrine and worship, that would gather into its fold the entire population of the United Kingdom, would powerfully affect the Protestantism of the entire world.

Reformed Episcopal Church States Terms of Union

The Reformed Episcopal church of England is now becoming interested in the subject of reunion with the parent body. The Southern Synod recently passed the following resolution: "This synod being desirous, so far as in it lies, of maintaining unity among all Christian people, would be prepared to consider the question of the union of the Reformed Episcopal church with the Established Church of England, provided that the ministers of the Reformed Episcopal Church are received as clergy duly ordained in accordance with the XXXIX articles of that church, and that it is allowed to retain its declaration of principles unaltered, with its doctrine, discipline and worship as set forth in its constitution, canons and prayerbook. Further, that this resolution be forwarded to the authorities of the Church of England." There is no difficulty in these terms of union unless it be in the matter of the ordination of the Reformed Episcopal ministers. Whether the orders of this communion will be recognized remains to be seen.

Further Investigation of Y. M. C. A. War Record

Katherine Mayo, a trained newspaper correspondent, went to Europe toward the close of the war to investigate the causes of soldier complaints against the Y. M. C. A. She went with considerable prejudice against the organization, and had a free hand everywhere in looking up the complaints. She has produced a book with the unconventional title of "That Damn Y." In this book she sets forth the story of her investigations. She declares that the Y. M. C. A. performed 90 per cent of all the war work done for the soldiers and volunteers. Ninety per cent of the doughnuts provided by the Salvation Army, she informs us, were sold. Miss Mayo declares that the American army was the best served of any army.

Fifty Years in Presbyterianism

The Presbyterian church has rendered a good account of itself in fifty years. In that period the population of the United States has increased 175 per cent. In the same period the Presbyterian church has increased 350 per cent. That this growth in membership is not mere

numerical padding is indicated by the growth in giving. In the same period the gifts to home and foreign missions have increased by 635 per cent. This indicates that Presbyterianism for the past fifty years has been making substantial progress, for other denominations can provide similar statistics. The church leaders are troubled, however, over the question of the next fifty years. There is a growing feeling, due to the fact that the past decade has not kept pace with previous years, that if evangelical Protestantism is to continue to grow, there must be some change in methods to meet new conditions, both in metropolitan areas and the rural districts.

Sherwood Eddy Continues Foreign Evangelistic Travels

Christian work has carried Sherwood Eddy to almost every section of the civilized world. His work in the Orient made him a notable figure in Christendom. It is announced that during the coming year he will visit England, Czechoslovakia and Constantinople. He will deliver evangelistic addresses in all of these countries. Mr. Eddy urges that a rational evangelistic program is now one of the greatest needs of the churches and he makes frequent use of the findings in Great Britain and America with regard to the religion of the soldier. He holds that these findings show that the old evangelism has failed. Mr. Eddy emphasizes particularly the need of more care in evangelizing the children of the Sunday-school at the proper age. He wants an evangelism that really evangelizes.

More Interchange of Pulpits

The exchange of pulpits between non-conformist ministers and the clergy of the Established church continues in England. Recently Dr. Jowett exchanged pulpits with Dr. Stuart Holden. The latter is rector of St. Paul's, Portman-square. It is believed by Dr. Jowett that after the Lambeth conference these exchanges will have legal recognition in Anglican circles.

Missionaries Coming Back on Furlough

The furloughs of missionaries have long been overdue owing to the difficult traveling conditions following the war. Now that ocean travel is becoming somewhat easier, large numbers of them are returning to this country. Twenty missionaries arrived on the City of Benares on June 7, six of whom were Baptists. It is announced that eleven Presbyterian missionaries left recently on out-going vessels for the field. Part of this company are new missionaries and part are going back to their fields after a furlough.

Committee on Ecumenical Conference Will Meet

Arrangements have all been concluded for the Committee on Ecumenical Conference to meet in Geneva, Switzerland, on August 10 and 11. This is a preliminary meeting of federated church bodies to discuss the desirability and pos-

sibility of an international ecumenical conference. Besides the American delegation, there will be representation from all parts of the world, including especially Great Britain, Italy, Switzerland, Hungary and the Scandinavian countries. The chairman of the American delegation is Rev. Nehemiah Boynton, of Brooklyn, N. Y., who is the chairman of the Federated Council's Committee on Relations with Religious bodies in Europe. The denominations in America that do not cooperate fully with the Federal Council have been asked to send representation to the Geneva meeting and those who will in some measure represent their denominations are Rev. J. A. Morehead of the National Lutheran Council; Rev. George Truett, of the southern Baptists; and Bishop Charles H. Brent, of the Protestant Episcopal church.

Population Growth and Church Growth

The five cities leading in growth of population during the past decennium have been New York, Chicago, Detroit, Cleveland and Los Angeles. The volume of growth has been in each case from a half million to a million people. Yet the church statistics in these cities have not shown the same rate of advance. Where the population has gone forward by leaps and bounds, the church has made little or no progress, either Roman Catholic or Protestant. In some rapidly growing cities, the newer cults have made rapid advance but the older cults, such as Christian Science, are showing a considerable slowing up of growth. Los Angeles is particularly noted for the variety of its fad religions.

Dr Manning Defends Concordat Against Attack

There are many within the fold of the Protestant Episcopal church who are disposed to criticize the proposed Concordat with the Congregationalists. Dr. Manning, rector of Trinity church of New York, spoke recently in defense of the idea. He said: "Surely we do not mean that the one road to unity is to be absorbed into the Episcopal church? Surely it is not our object merely to change Congregationalists into Episcopalians? That certainly is not my idea of unity. What we want to do is to bring all Christians and ourselves along with them into the larger life and fellowship of the catholic church and that is what the proposals aim to do. The congregations who act under these proposals will not be in the Episcopal church. They will not be under our constitution or bound by our canons,

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but they will be in the unity of the catholic church; they will be in communion with and under the guidance of a catholic bishop; they will be very much in the position of a congregation of Christians in the early days of the church."

A London Letter

London, June 15, 1920.

IN the movement for breaking down the barriers that separate the churches another stage was marked on Sunday, June 13, when Dr. J. Stuart Holden, vicar of St. Paul's, Portman Square, and Dr. J. H. Jowett, minister of Westminster (Congregational) Chapel, exchanged pulpits. The Dean of Durham having preached in the City Temple and Dr. Jowett in Durham Cathedral, precedents have been set in high places and are being increasingly copied—with none but good results. We now hear nothing of the episcopal inhibition or protest that formerly made these fraternal interchanges impossible or difficult. The Bishop of London, who privately remonstrated with Dean Henson when his intention of preaching in the City Temple was announced, made no objection to this latest interchange. St. Paul's Church, which is much smaller than Westminster Chapel, was crowded to overflowing, hundreds being unable to obtain admission. Dr. Jowett chose for his text, "Man shall not live by bread alone," and spoke of the idealistic life as wedded to the materialistic. In illustration he referred to Charles Kingsley, who, he said, was so masculine, so fibrous, so heroic and yet, with all these pedestrian virtues, was a mystic. In Westminster Chapel which was full except for the upper gallery, Dr. Holden, robed in a simple black gown, proclaimed "The Glorious Gospel of the Happy God," showing in simple yet vivid fashion that, happy himself, the heavenly Father sought to make his children happy, and that the God-fearing life was the source of all real happiness. Dr. Jowett is hopeful that after the Lambeth Conference of bishops from all over the world, to be held in London in July and August, the official episcopal seal will be set upon pulpit interchange between Anglicans and Nonconformists. One of many signs that they are drawing closer together is the letter addressed by the Archbishop of Canterbury to Dr. F. B. Meyer, as secretary of the National Free Church Council, inviting the prayers of "fellow Christians outside the church of England" on behalf of the deliberations of the Lambeth Conference. In a very cordial response Dr. Meyer intimated that to Free Churchmen the most vital part of their proceedings would be the consideration of "the essential unity of the church" and emphasizing the "unity more profound than that of outward circumstance and condition."

In Calvin's Pulpit

The invitation to Miss Maude Royden to deliver a sermon in St. Peter's,

Such a statement of the meaning of the Concordat will be altogether satisfying to the broader-minded churchmen whose desire is for the unity of the church but will be offensive to those in the opposition.

Geneva, where Calvin ministered, was a remarkable tribute to England's famous woman preacher and also an indication of the influential part her sex will play in shaping the civilization of the future. A precedent has been created in Switzerland, and no doubt it will be followed. The cathedral consistory were unanimous in deciding to give the invitation and Miss Royden was enthusiastically welcomed. Church and state dignitaries vied with one another in paying honour to her, while people stopped her in the streets and in public vehicles she was not allowed to pay her own fare! At the Sunday morning service, after a few words of introduction in French, she delivered her sermon (on the Atonement), in English, proving herself quite equal to the difficult acoustics of the ancient building. When she signed the cathedral book she was asked to prefix "Miss," "for," she was told, "future generations may not know that 'Moat' (Swiss pronunciation) was a woman."

The Woman's International

Miss Royden's sermon was delivered in connection with the Women's International Suffrage Alliance Congress which last met seven years ago in Budapest. Thirty countries were represented, including Germany—which now has, or then had, thirty-seven women members of parliament—and India and of course America, Belgium being a conspicuous absentee—she refused to send delegates unless the German delegation would make some official expression of regret for the wrong done her, and they were not authorized to do this. Two resolutions were passed unanimously and without discussion by the entire Congress. The first welcomed the League of Nations and the second called upon all countries to unite to relieve the famine-stricken areas and to organize the economic reconstruction of Europe. Nearly 100 pounds sterling, by the way, has been sent by Miss Royden's congregation to the Save the Children Fund. Miss Royden tells of the high expectation manifested at Geneva in regard to the proceedings of the Congress. The feeling is more than local that women must use their influence after what the world has suffered to prevent any attempt to rebuild civilization on the insecure foundation on which it rested before the war. In her first sermon, June 13, after returning from Switzerland Miss Royden drew a parallel between the Jews when Christ came—a people prepared by God to be the nation through whom the Saviour should be given to the world and the women of today who seem to be called

upon to be the deliverers of humanity from the curse of war and other evils. She made a passionate appeal to her sisters to rise to the height of the demand and prove themselves worthy of the opportunity. In October Miss Royden is to address the Church Congress, the great annual Anglican assembly—not on some feminine subject, but on "The Presentation of Christianity in Modern Terms."

Jubilee and Resignation

No man in the Nonconformist ministry stands higher than Dr. F. B. Meyer, who has long sustained the double burden of a pastorate and the honorary secretaryship of the National Free Church Council. For nearly thirty years, with a seven-years' (1892-1899) intermission when he was pastor of Regents Park Baptist Chapel, he has ministered at Christ Church, Westminster-bridge-road, the cathedral-like structure on the side of the Thames opposite the Houses of Parliament, built by Dr. Newman Hall, with its memorial Lincoln Tower. Seventy-three years of age, he celebrated his ministerial jubilee this year, and has well earned a rest—though one cannot imagine him inactive. Despite his heavy public work, entailing long railway journeys, he has managed to keep up his reading and to nourish the inner life, so that his sermons are distinguished by scholarly finish and spiritual glow. As pastor emeritus, he will preach occasionally at Christ Church. Another long pastorate is that of Dr. Charles Brown, who has completed thirty years continuous ministry at Ferme Park Baptist Church, north London. He is a warm friend of Dr. Clifford, who at a commemorative luncheon remarked, "I love and trust him," adding, "There are some people whom I love but do not trust." Dr. Brown told of a working gardener who once said to him, speaking of another minister, "There is no intellectual humbug about him. He is a plain simple man—like yourself." Full of vigor, Dr. Brown is continuing in harness and his devoted congregation hopes he will remain with them for many years to come. Yet another long spell of fine work is that of Dr. R. F. Horton, who for forty years at Hampstead has delivered on Sunday evenings a monthly lecture to working men. His sanity, frankness, courage and good temper have won him many friends among manual workers and enabled him to bring to bear upon them the best influences.

Bishop Henson's New Appointment

Two years ago Dr. Henson removed from Durham, where he had been Dean for six years, to become Bishop of Hereford; now he is to return to Durham as Bishop of that diocese. His growing influence in the Church of England is welcomed alike by broad-minded churchmen and Nonconformists to whom he has always shown a most brotherly spirit.

ALBERT DAWSON.

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